Belts

A good many belts used in ordinary dress both by men and women had more or less quill embroidery on them and some had fringes or thongs along their lower edge which were strung with dentalia. Some others were ornamented with fringing or plaiting only. Very few belts were altogether plain.

PERSONAL ADORNMENT

Necklaces were formerly much used, but more by women than by men. Necklaces and collars pertaining especially to belts, necklace, widows etc. have already been described.

In regard to necklaces of quills were used, not others of bone tubes or copper tubes.

Some wealthy people wore large plates or pendants of copper with white beads inlaid on them. These were obtained from the Tlingit and they were costly. The ornament with these plates of copper were worth more than similar plates of gold would be worth now. A person owning one was considered wealthy in be said.*

Ordinarily small necklaces were used by everyone. The best ones consisted of very large and heavy white dentalia. These were such were valuable that only large made of dentalia, small, and purple mussel shells. The shells were strung on sinew thread and various string and were of various sizes and lengths. Some people used a number. In regard some of these were of brass plate form not covered the breast in a series of necklaces connected with a single neck piece, as was common among the plateau tribes. Necklaces of bone tubes were used a good deal by women and children. Men who had been, chief, hunter, etc. or medicine were fond of these necklaces or necklaces. After the trading came head necklaces came into use. Figures of shark, etc., carved in bone were much used as pendants. Bone ornaments were in vogue. Some of them were of shell.

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* (The Tlingit tell a story of the origin of these copper plates. The first one was obtained by a poor man who became wealthy).

They were circular in shape and resembled buttons, rings, apparently cut out in a single piece from some kind of fine bone or ivory. The small ends sprung apart and were inserted in the septum of the nose. It is unknown whether these bone nose ornaments were made by the Tahltan or procured from other tribes. In later times silver nose rings were used. These were procured from the Tlingit, who also used them. Bone and silver nose rings were used by both sexes but chiefly by women. Nose ornaments of the forms in vogue among the plateau tribes were not used. Almost all were of haliotis shells procured from the coast. Boys and men wore from one to three shells in each ear, many girls and women had four. Poor people bored their children's ears when they were infants, often only two or three days after birth. The nose was bored at the same time. Wealthy people had their children's ears bored at intervals of two or more years. The first holes, one in each ear, were bored when the child was three or four years old, about two or more years afterwards the second holes were bored, and after similar intervals the third and fourth. A daughter of wealthy parents got her fourth ear rings when about ten or twelve years old. Each time her ears were pierced her father or parents gave a feast and numerous presents to the people. They also gave a feast and presents when her nose was bored. Only people of high rank or possessors of much wealth did this. It seems if the father of the girl was a Raven, he gave the presents only to members of his own phratry, and vice versa if a Wolf.

Boring of the ears and nose was done with an awl or with a needle and a quill or a sinew thread inserted immediately afterwards. Earrings were not put in until the wound had healed. Sometimes holes were made with a porcupine quill which was pulled partly through and left there, the sharp end being clipped off or tied up. Labrets were not used by the Tahltan, but only by wealthy people of the Tlingit and Taku. Some of these people gave a feast and killed one or two slaves at the time when their daughters' lip was pierced. It was believed that wearing of labrets prevented early wrinkling of the face.

Bracelets were used long ago. These were of leather and ornamented with quill embroidery. Later they were replaced by metal bracelets (silver, copper and brass, etc.) procured from the Tlingit. Some of these had incised totemic designs on them, some were flat and others round. Some wealthy women wore as many as six of these on each arm. No horn or wooden bracelets were used. Finger rings came into use in late

Tattooing

Before the days of steel needles tattooing was done with a fine bone. The design was drawn on the skin with a charred pencil or point of charcoal. There were generally two operators. One punctured the skin with the point of the bone and lifted it up slightly. The other person tapped the bone a little and then rubbed moist charcoal into the wound. This process was repeated all over the surface intended to be tattooed, the punctures being made close to each other. Some operators did not bother outlining the designs. Later tattooing was done with a fine needle and thread, the latter being dipped in charcoal mixed with water. The needle was passed under the skin and the thread pulled through. This kind of tattooing made clearer or more well-defined lines than tattooing by the old method. Tattooing was not done at any particular time of life and was common to both sexes. Many however of both sexes never tattooed. The faces, forearms, wrists, and lower legs were the parts tattooed. Some marks were simple designs or figures such as straight lines, dots, and arrows. Some designs were totemic or pertained to the phratry or clan. Raven people sometimes put on figures of the raven and toad. Wolf people had figures of the wolf's tail, and Nanaai used the bear's foot and the killer whale.

No object /purpose/ is known for the use /usage/ in tattooing of simple lines, dots, arrows, etc; totemic designs were used to show the person belonged to the clan or phratry possessing those totems. Face tattooing has long been out of use and none of the old Indians can remember having seen people thus tattooed.

Ideas of Beauty

The following were and are ideas held by the tribe regarding what constitutes beauty. However, taste of individuals varied to some extent.

heavy burdens with ease. Thus he trains so that in after years he may be energetic, strong, athletic, long-lived, a good hunter, able to undergo hardship, and able to do hard work. When the lad has finished his training, his insignia of red willow bark is removed, he sweat-bathes and are treated the same as other pubescent youths. Thereafter he trains like them and goes on trips to the mountains for the purpose of obtaining a medicine.

It seems the boring of the nose and ears and tattooing formed no part of the puberty ceremonies of either sex. It is said blood letting or scarification of the body, legs, etc., was not practised by the Dahlton youths, but it occurs among the puberty ceremonies of the Kaska. However, some Dahlton men practised it. The tip of the tongue was not cut or made to bleed by adolescent youths or others. Burning of the body was practised to a slight extent but only as a game among the older children. (See under games.)

Pubescents only rarely made paintings of any kind. A few of both sexes made rude figures of animals etc., on birch or peeled tree trunks. These had little meaning and it is said were made for show much in the same way as whites do who cut their initials, etc., on trees. A few of such pictures were representations of a Raiton's nose: /Not written, apparently./

6. Honigmann E-5 (1943-1945)1954 ND12 Release ND12
Upper Liard

lacity among the Caribou Indians. Many garments carried porcupine-quill embroidery and quills were also woven on the loom loom to produce decorative neck belts and headbands. Besides being richly adorned with quills a woman further enhanced her dress with "the hard pattern" obtained from the tripe of moose. This fringe enjoyed great popularity, being strung across the shoulders of a man's coat and suspended from the lower edge of the parka. Red earth mixed with a small amount of grease or bulbous pitch provided a paint applied with the fingers to clothing. The designs of such painting appeared in pairs, for example on the left and right sides of the rectangular surface of the garment. Two common designs, reconstructed from memory by an informant, are indicated in Figure 1. Grandfathers skin sewn to the front of a man's otter-parka probably served both for warmth and adornment. Moccasins did not carry a lot ornamenting. Pieces of bone, painted red and blue (blue-green color confusion obtained among the Kaska as among many American Indians) hung from ears. Blue pigment, obtainable in the vicinity of Polly Banks, was mixed with grease or, as "finally made it stick," with bulbous

Fig. 1. Natural Designs for Clothing.

pitch. Black paint, the color that completed the aboriginal palette, also came from earth but appears to have been little employed for clothing decoration. Tattoos did not find much place in ornament. Shamans wore a feather headdress while engaged in their professional duties and on occasional person sometimes adorned himself by sticking a feather in his hair. Feather-lined ceremonial hats already been mentioned.

We come now to adornment worn directly on or in the skin. Men made porcupine-quill necklaces, the quills being dyed by urine and sweetness. Such necklaces were frequently provided with pendants hanging down in front of the body. The wives of women carried bracelets of smoked skin decorated with porcupine-quill embroidery, while moose and caribou teeth were much fancied for necklaces. Both sexes wore quill headbands. The ear lobes of older girls and women were weighted with plugs carved from bone but no ornaments penetrated the nose. In the lower lip a woman often inserted a labret made of a small piece of fish bone.* A woman's brother-in-law frequently performed the operation that pierced the skin for these ornaments. In the process he plucked the soft flesh to a "wooden frame" (apparently consisting simply of two pieces of wood). The idea consisted in place overnight and prevented the blood from flowing into the lip. Next morning the flesh was punctured and bulbous pitch applied to forestall

* Among the Tlingit bone labrets in the lower lip were "a sign of womanhood" and their use was confined to women of the upper class. The piercing of children's ears was ceremonial with a potlatch. Both sexes wore nose rings. Swanton, Indians of the Northwest Coast, 1905, 1909, 1911, p. 64. Boas, Ethnology of the Tlingit of Alaska (1904), 90-91. Drucker, Cultural Element Distributions: Northwest Coast (1943), 203.

6: Weingmann E-5 (1943-1945)1934 ND12 Release ND12
Upper Lloyd
Dixie River

●357 Informers. Subsequently, from time to time the hole might be enlarged. Hand clogs fashioned from the wide hollow ends of sheep horns remained restricted to women but aspirin plugs found favor with both sexes. A man also perforated the nasal septum. In the case of boys great secrecy shrouded the operation. People believed that infection would occur if a woman chanced to see the freshly made hole. A young girl carefully concealed her colonial aspirin wound from an old woman.

357 Men removed their facial hair by removing, an old man sometimes enlisting a boy to perform the task. Rubbing the hair with medicinal bone marrow probably constituted ceremonial, and to summon people gathered their bows. To lighten dark skin a mixture of pitch and shredded bark was applied over a period of several months. Face painting marked the puberty dances, and youths of both sexes painted the countenance for courting, the adornment somehow signifying that the person would soon be married. Girls and young women plaited the hair in two or three braids that hung down over the back. When the braid began a woman tied a painted band of skin, studded sheep-skin. No women ever cutted her hair over the nose or put it up in a bun behind her head. Men let their hair hang long and unbraided.* Combs of jack pine or balsam brush were used and sometimes also the backbone of a fish. Death of a close relative demanded that the hair of both sexes be cut.

[94] 358 Boys and girls sought to be tattooed when about ten years old. The operator usually consisted of an older youth. The area to be tattooed was pierced with a porcupine quill reared with charcoal and the needle slowly drawn under the surface so that it left its color behind.* Only a limited quantity of tattooing went on during a single sitting, with the result that the process continued over several months. A skilled practitioner "knew the depth of the skin and fish"; hurt the other fellow.* Designs consisted of short parallel lines applied on the upper surfaces of both arms. Men's arms would have the two sexual embellishment. Circumcision was unknown.

[95] 359 *Dease River Kaska.* Tanned caribou skin provided the principal source of clothing, supplemented in winter by fox, marten, and other furs. Sewing was with an awl that punched "holes through which lines were passed to keep skins and pieces together."* Women also utilized bundles of semi-tanned skin when sewing with a needle. Children are reputedly to use were stored in a rectangular hang clothing bag of tanned skin.

A man's basic dress consisted of a long-sleeved vest, open in front and tied at the neck. A breech cloth, looped over an inner belt, covered the genitals. The same belt also supported moccasin stockings from ankle to the middle of the thigh. Strips of tanned skin ("garters") connected the outside of these leggings to the belt. Only relatively recently, according to an informant, did the Dease River people borrow moccasin and trousers combinations from the Tahltan Indians. A woman did not use a vest but was attired in a dress that closed in front and extended to about the middle of the calf. She too wore leggings, fastened to an inner belt that also held up the necessary breech cloth. Moccasins completed the women's basic attire.

[97] 360

* Dress belt was necessary among the Tlingit. Swanton, Tlingit Myths and Texts (1909), Bureau Ann (1909), 39.

* "Knife" tattooing is specified for the Tlingit. Swanton, Tlingit Myths and Texts (1909), Bureau Ann (1909), 39, 50.

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12

Dease River
Tsetlona

304 The use of lip plugs remains in doubt.

The nasal septum of a boy was pierced at about the age of seven, the hole being progressively enlarged with wooden plugs of various sizes. Nose ornaments continued to be worn into adulthood. A girl's mother pierced her daughter's ears around the age of ten, a porcupine quill being used for the initial operation. Some girls perforated their own ear lobes. To enlarge the hole, bone plugs of different sizes were applied. Nothing could be learned of tattooing, one informant even denying the practice.

575 Indians commonly washed their hands with a mixture of wood ashes and grease.
302 Human urine contained in birch-bark vessels supplied an effective detergent for cleaning clothes. Use of urine to wash the body was denied but the pattern is said to have occurred among the adjoining Tahltan.* People pared fingernails and made no special
504 effort to destroy the parings. Defecation and elimination constituted private matters, to which Indians attended in the bush. Only young children about two years old were permitted to urinate and defecate into birch bark vessels kept in the dwelling (in winter?). Following defecation the body was cleaned with moss and twigs.

291 *Tsetlona.* Women sewed tanned-skin clothing with birch awls and true needles of bone. Rabbit-skin line was plaited for garments but no frame aided the process. Gut and fish skins found no use in clothing manufacture.

A man's basic dress consisted of an open coat reaching to the thighs and fastened with stick buttons, trousers extending upward to the thighs and attached to an inner belt by tanned-skin thongs, and the breech cloth. Women wore dresses reaching to the middle of the calf together with knee length leggings secured with line. Moccasins and decorative outer belts completed the dress of both sexes. For winter weather men wore parkas of fully tanned hide, occasionally lined with fur. No use of the parka stretcher could be recalled. Mittens packed with moskeet fur kept hands warm, while moccasin duffel of goat's hair served a similar function for the lower extremities. Dry grass found no employment as duffel. Gloves remained unknown prior to contact. Use of moccasin and trouser or coat and trouser combinations failed to be recalled. A shoulder did not dress distinctively. Clothing remained unwashed as long as it was in use.

A variety of hats shared popularity. The simplest type of headgear for both sexes consisted of an approximately triangular piece of tanned skin that was lined with moskeet or ground hog fur. In wearing these, the fur rested next to the head. The lower edges tied beneath the wearer's chin thus covering the ears and cheeks. "Stick hats," made of a piece of bent and sewn birch wood covered with marten or beaver skin tanned with the hair on, were also recalled. A very decorative hat for women consisted of a bone skid. Woven spruce root caps could not be recalled.

241 Clothing decoration featured skin fringes, pieces of bone, fur, paint, and porcupine
531 quills. Fringes commonly appeared on mittens, coats, and dresses, being added to the collar as well as across the back of the latter garment. Lynx and other fur fringes contributed to the attractiveness of parka hoods and also appeared on other items of dress.

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everywhere in the Cassiar. According to Jenness the Tahltan rejected the labrets of the coastal people while the Carrier readily accepted the nose ornament. Jenness, *Indians of Canada* (1932), 331.

* The Tlingit (including the Chilkat), the many other Pacific Coast people, used urine as a detergent. Swanton, *Culture Element Distributions: XXVI, Northwest Coast* (1909), 102.

6: Honigmann E-5 (1943-1945)1954 ND12 Nahanni ND12
Tlelana
Frances Lake
Upper Liard

Red appeared as the favorite color for painting skin clothing. It was applied around the neck as well as along the front of the garment, always in straight, vertical lines. Porcupine-quill embroidery adorned coats, dresses, and mittens. Men wore arm garters of painted quills, a woman priding herself on being able to supply her husband with such "high-toned" ornaments. 291 581 [301]

Headdresses included porcupine-quill and tanned-skin headbands, the latter embroidered with quills, and headkerchiefs of tanned skin embroidered with quillwork. Women used the kerchiefs while men wore the headbands. Necklaces and wristlets could not be recalled. At about the age of seven the like-sexed parent pierced a child's nasal septum with a bone awl. In the hole the individual carried a bone plug but never a ring. Childhood also marked the time when a mother perforated her daughter's ears. In these holes the girl inserted bone ornaments carved by men. Helix ear plugs as well as face and chin labrets remained unknown. Only a woman painted her face and the use of rendered bone marrow for hair dressing likewise remained restricted to her sex. Gouzard has described the appearance of women who came to Fort Liard in 1867 from the vicinity of Fort Halkett. They were attired in moose-skin (*peau d'orignaux*) garments decorated "with a kind of pommade made of goat's grease and vermillion paint with which they had daubed their cheeks, nose, and chin." When the priest told them to stop painting their faces, because the custom displeased both God and himself, they immediately began to remove the designs.* With a needle and length of sinew line young people of both sexes tattooed the body. Generally a companion who possessed special skill in this technique performed the initial operation. The hair normally remained uncut. Women wore braids hanging down over the back. Fish skeletons found no place as hair combing devices, the informant asserting that the people used a comb carved from birch. Facial hair was extracted by plucking but no attempt was made to get rid of pubic or armpit hair. 291 301 304 302

Frances Lake Kaska. The aboriginal mourning pattern of the Tutchonna featured the painted toe with the same running lengthwise until it joined the tongue. Pike reports seeing women who wore "a large brass ring through the nose" near Frances Lake.* 291 301 304

RECREATION

Upper Liard Kaska. Sometimes in the evening when chores were done and everyone had eaten, the people played. The summer and winter gatherings around a fish lake provided opportunities for recreation but no great competition was required for a man to amuse himself by carving small animal images from wood or outlining figures in red paint on rocks and trees. In winter children enjoyed drawing large screening designs in 517

* Gouzard, Souvenirs de mes missions aux Athapaskis dans l'Athabaska Mackenzie (n. d.), 105.

* Pike, Through the Subarctic Forest (1896), 136. Field reports clothing of moose skin as well as moose calf skin among the Pelly River Indians. These materials were sometimes "tanned with the hair on, sometimes worn with the hair inside the garment, sometimes with the hair out. Some of the more stylish use leather for coats and boots and mitts, also in trimming garments. They use rabbit skin cut in strips and braided for blankets, also the skins of squirrels and gopherds." Field, Unpublished manuscript (1949), 4.

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Upper Liard
Dease River

727 not think of another war," a statement which suggests that fighting brought about rather full release of suppressed anger and strain.*

727 783 On the return journey scouts were dispatched in advance to learn about conditions at the home camp. They reported back to the expedition. Nobody who had been left behind dared come forward to meet the warriors. To do so would have been an omen of misfortune. Upon returning to camp each man went directly to his own dwelling. Then the women prepared a steam bath for those men who had been wounded. This sudatory possessed especially strong properties because it included a specimen of every tree that the expedition had encountered on its homeward trip. Weekly for a month or so after the return the men danced with the combed enemy scalps on their heads. This helped them "to forget the fighting." Contact between a woman and a scalp had to be avoided lest the warrior lose his strength. Only the man who had detached the trophy wore it in ritual. At other times the scalp remained in a smoked-skin container.

[304] A tattooed line crossing the upper arm just below the shoulder designated a man's participation in a war party. The number of such stripes revealed his war record.* While prestige did not constitute a primary motivation for fighting, a record of successful war participation enhanced a man's standing. For a year or two (?) the warrior received gifts of food, say to honor him but because hunting remained a dangerous occupation for a man who had killed human beings. If "game blood" became mixed with human blood that he had shed, it would make the man "heavy." It remains problematical whether such avoidances constituted disabilities for the man. More likely, it may be argued, refraining from hunting focused attention on the individual that rewarded him for his war effort. It may also be questioned whether a group living close to the level of subsistence could support even one nonproductive male per band for one or two years.

[304] Warfare or, more specifically, contact with killing, rendered a man unfit for sexual intercourse. Hence a two-month avoidance of cohabitation followed his return. Violation of this taboo might mean the death of his children. The hunting and cohabitation avoidances reveal the antithesis felt to exist between enemy killing on the one hand and sex or hunting on the other. In this connection it may be significant that the contemporary Kaska unconsciously perceive caribou as akin to humans.*

471 *Dease River Kaska.* Neither primary family nor microcosmic band exercised exclusive ownership rights over hunting or fishing sites. Generally, however, a band sought permission before moving into an area which another group was currently exploiting. Consent always followed, but the picture nevertheless reveals a conception of usufruct probably coupled with an awareness that a given area could support only a limited number of persons.

681 The community dealt harshly with theft, behavior that made a man comparable to a dog. Depending on the gravity of his offense the punishment of a detected thief ranged

* This parallels Lowie' interpretation. Lowie, *Social Culture of the Plateau Indians* (1948), 168.

* Among the Pelly River Kaska a line was tattooed from the corner of the eyes or mouth for each enemy killed. The Coast people, however, made their lines on the top of the bicep of the right arm. Osgood, *Contributions to the Ethnography of the Kaska* (1936), 37, 38.

* Honigmann, *Culture and Ethos of Kaska Society* (1949), 203, 204.

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upper Liard

Whether following from sorcery or the breaking of some avoidance, illness represented the alienation of a life-giving property (which informants referred to as "wind") from the body or the incursion of a malevolent substance into the organism.* Many but not all illnesses were treated through shamans. For example, any person could alleviate headache by placing a toad on the painful part leaving it there until the animal jumped free. Then the pain would also disappear. A shaman, however, effected cures with the aid of the power that resided in his soul or wind. He did not paint his face while curing but sang and utilized a variety of ritual objects to promote recovery of health. Among the upper Liard River people such shamans freely composed (or dreamed) his own chants. In turn they were heard (and, may it be assumed, imitated?) by persons in the group of relatives who gathered to watch the performance and, as the night wore on, joined in the singing. Sometimes the practitioner "blew" water from his mouth on the sore part of a patient's anatomy or he might drive the illness into a foreign object, like a rock or a small doll that had been prepared by his wife. He pushed the image into the patient's body, causing it to disappear. Then object as well as illness were extracted and quickly stuffed into the curer's pouch. Sucking blood from the head of an ailing person (never for some reason from the hand or arm) also constituted a recognized pattern of doctoring. Sometimes small gophers or weasels were extracted during sucking and these represented the causes of the particular malady. If a person had been rendered sick as the result of killing mink or otter, the shaman occupied himself in extracting one of these animals' "three spirits."* Should two souls have penetrated the victim, then death was almost inevitable while all three resulted in severe mental illness. Every shaman carried amulets or "medicines" in his pouch to aid him in his work. Moose excrement and various roots provided effective antidotes which, however, were never taken internally. The selection of these materials probably stemmed from dreams. Remaining unexplained is the custom of planting several sticks, two or three feet high, in front of a patient and filling the spaces between them with moose-hide line.* Tattooing never served as a cure.

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you tell me what I am going to kill? Am I going to kill a moose or a bear?' Then the speaker spit upon it and threw it up into the air. If it remained in a certain position after it fell the man would kill something; otherwise he might as well stay at home." (Swanton, *Social Conditions, Beliefs and Linguistic Relationship of the Tlingit Indians* [1908], 437.) Bone tossing is widely distributed in northern North America but was not inquired into among the Kaska.

* Tlingit shamans sometimes cured "by passing over the affected parts carved objects supposed to have power." Swanton, *Social Conditions, Beliefs and Linguistic Relationship of the Tlingit Indians* (1908), 434.

* The Tlingit attributed sickness to "witchcraft" and "after pretending to draw a spear or some other foreign object from the sick man, the shaman designated who had sent it into him." Swanton, *Social Conditions, Beliefs and Linguistic Relationship of the Tlingit Indians* (1908), 434.

* One of our informants (I) revealed a little about curing ceremonies among the Rose River Tutchone. As many as four shamans sometimes sang over a patient, pounding until they collapsed (in a trance?). "Just like they're dead." As they lay unconscious an assistant flexed their legs to prevent stiffening. During their unconsciousness the shamans went "under the ground" to retrieve the sick man's wind.

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Upper Liard

766 The bodies of men who had died in warfare remained where they had fallen. Abandonment of a corpse also occurred when starvation killed many people and left the survivors too weak (and too few?) to undertake disposal of the corpse.

One informant (X), who had been born in the Fort Simpson area, spoke of tree burial. His reference may have been to customs prevailing there. The same man denied cremation for the "Kaska," saying that the practice had been confined to the Tahltan.[a] For tree burial an ordinary platform cache was constructed between three or four trees. The unfleshed corpse, wrapped in a skin, was lifted to the stage and left there. The disposal of bodies on elevated caches was unusual according to our principal upper Liard River informant (O). He knew of one case where a man had specifically asked for such treatment and people granted his request. For an orphaned baby people sometimes constructed a diminutive spruce-bark canoe in which they placed the live child wrapped in blankets. Then they launched the vessel. This pattern of canoe "burial" occurred only when nobody could rear the small orphan. Tradition says that once a child survived its voyage to be reared by a beaver, from whose teats it nursed.

765 Following disposal of the corpse the close relatives of the deceased, including siblings, sons, daughters, and spouses, cut their hair to about the length customary in American society. A person of the opposite group did the cutting. Sometimes a parent detached
•[304] a finger at the death of a child or an old woman might pound her chest with a stone following a grandchild's departure. Mutilation tended to be rare, however. Relatives also covered themselves with ashes or blackened their faces with charcoal to advertise their anguish. "For about a year" after the loss of her husband a widow refrained from washing.[b] Women led the wailing at death and continued the practice periodically for several months or a year. Sunrise and sunset constituted favorite times for wailing. Widows and widowers passed the year abstaining from porcupine and beaver meat. They might die if they broke this avoidance. To prevent the loss of additional children a bereaved mother lost little time before she resumed sewing and cutting with knife or
768 axe. As already explained, a widow remained in control of her brother-in-law, who had to consent before she could take a new spouse. Generally a widow avoided remarriage or cohabitation for one or two years lest the husband's ghost claim her out of pique.

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send him back to earth, and leave him there until such time as he thinks he has punished him enough when he will be taken back and he will be received with the same honor as a good Indian." Field, *Unpublished manuscript* (1931), 11-12.

Among the Tlingit articles of clothing and bedding were interred with the deceased along with a vessel of water. A death feast was celebrated in honor of the dead and to feed his spirit as it travels "and to pay off all who have any claim on the family of the deceased for any services rendered in their bereavement." Jones, *Study of the Tlingits of Alaska* (1914), 149. Swanton refers to feasts following cremation in his *Social Conditions, Beliefs and Linguistic Relationship of the Tlingit Indians* (1908), 431.

[a] Tahltan warriors who had died in a foreign country might be cremated where they had fallen and the bones then transported back home.

[b] "Widows paint their faces black as a sign of mourning . . . sometimes the living shaved their heads as a sign of mourning, and widows cut their hair." Jones, *Study of the Tlingits of Alaska* (1914), 152. Cf. Swanton, *Social Conditions, Beliefs and Linguistic Relationship of the Tlingit Indians* (1908), 439-440.

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Dease River
Tealona
Frances Lake

764 765 768 Everyone in camp assembled when death seemed inevitable. Long ago bodies were disposed of by cremation and the Tahltan retained the custom a long time after the Dease River people began to inter their dead in the ground. Coffins as well as any form of tree burial were denied. Members of the opposite moiety handled the corpse. Mourning rites included hair cutting but not mutilation. The dwelling in which death had taken place as well as most of the possessions left by the deceased came to an end by destruction, a practice designed to avoid illness.

761 764 765 768 *Tealona.* Death followed when the wind deserted the body and journeyed to an afterworld about which the informant knew little. The corpse was cremated and the bones interred in a small pit about one foot deep. Anyone who had handled the corpse avoided food and drink for two days but no particular relatives were charged with this responsibility. Elevated cache and canoe burials could not be recalled. In mourning a widow cut short her hair, fasted for several days, and wore ragged clothing. At night she slept little, deliberately keeping herself awake by means of sharp sticks planted under her head. Her plans for remarriage demanded the approval of her brother-in-law or he might wed her himself. Scarification, face blackening, and hair singeing were denied. A widower observed food and drink taboos but did not cut his hair.

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Property destruction following death was denied.

774 761 775 *Frances Lake Kaska.* A person's wind or soul, located in the stomach, resembled the breath or the air that one inhaled. Just as breathing sustained life the loss of the wind (breath) produced death. The informant denied that there could be a temporary alienation of body and wind. The soul continued to survive after quitting the body and if it had belonged to a good man became reincarnated. Following death the ghost (tsuze), which was always dangerous, remained in the neighborhood for a period ranging from ten days to a year. During this time it hunted, copulated with women, visited its birthplace, and completed any tasks that the deceased throughout his life had left uncompleted. In appearance the ghost resembled a living Indian but could only be seen and not sensed tactually. Ghosts also avenged themselves for injuries that had been sustained in life. To announce themselves they sometimes whistled. Knocking did not constitute a ghostly signature.

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rather cool, dingy place underground to the west; a light agreeable place on the same level as the earth to the east; and a place above in the sky. Only people killed in battle go to the last. Sometimes they come out, and dance as the aurora. When the latter consist of red clouds, people say there is a war somewhere. While the streamers of the aurora descend, forming a kind of chain, it is said that the spirits are receiving a brave warrior whose soul ascends through this chain, and is borne away as the streamers ascend. The sky heaven is said to be the best abode. That to the east is somewhat like this earth, but better in so far as food is always abundant. Most people go to it. They have to descend a slippery hill, and cross a river. Some are afraid, and turn back to be reborn again, or wander about until they reach the place of shades in the west where conditions are not as good as in the other places, and food is often scarce. Teit, *On Tahltan (Athabaskan) Work* (1912), 486. Cf. Speck, *Naskapi* (1935), 51, who also speaks of the dead appearing in the northern lights.